

which is precisely what is required by the elders as a means of becoming acquainted with the people. The idea is a good one, and proves very effective in the work of preaching the Gospel.

From the *Salt Lake Herald*:

THE ASSEMBLY HALL.—For about six weeks past, the work of frescoing the ceiling of the Salt Lake Assembly Hall has been in progress under the direction of Mr. W. C. Morris, of this city, who has personally performed the greater part of the work. A visit there, yesterday, showed such rapid progress that the work is nearly completed. When finished, it will add greatly to the attractiveness of the hall, while the subjects painted on the ceiling will be a constant reminder of the history of the Church, together with some events mentioned in Scripture. On the west ceiling is a large bee-hive, the emblem of Deseret, and on either side are the two temples built by the Latter-day Saints before being driven to this country; the one on the north side of the bee-hive is a painting of the temple at Kirtland; the one on the south side a representation of the temple at Nauvoo. On the north ceiling are paintings of Peter, James and John in the act of conferring the Melchizedek priesthood on the Prophet Joseph Smith, who is kneeling. To the east is a fine representation of the Salt Lake Temple, as it will be when completed, and still further on the Logan Temple. Over the first of these temples is a large size painting of the Savior, and above the latter, one of Elijah. On the east end of the ceiling is a large view representing the Hill Cumorah, with the Angel Moroni pointing out to Joseph, of whom there is an excellent painting, the spot where the tablets of the Book of Mormon were hidden; this view is supposed to be a *fac-simile* of the position of the stone under which the plates were discovered. On the south side are paintings of the Manti and St. George Temples, a painting of Elias over the former, and one of Moses, who holds in his hand a scroll containing the ten commandments in Hebraic characters, over the latter. West of the St. George Temple is a representation of John, the Baptist, conferring the Aaronic priesthood on the Prophet Joseph and Oliver Cowdery.

The whole is filled out with bordering, which relieves the fresco paintings of any bareness that might have been noticed. It is understood that the ten commandments are to be painted on the walls, with portraits of Joseph and Hyrum on either side of the organ. This last mentioned work, however, has not yet been commenced. The whole thing has been done in a very short space of time, and materially improves the internal appearance of the hall; while it reflects great credit on the artist, Mr. W. C. Morris, and displays his talent in a new light.

Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are for ever working against him. His house is built upon the sand, and its foundation will be certain to give way. Young people cannot give these truths too much weight. The future of that young man is safe who eschews every form of double-dealing, and lays the foundation of his career in the enduring principles of everlasting truth.

A LETTER IN A GLOVE.—A little girl away down in Maine wrote a letter and placed it in a glove which she had been knitting for a manufacturing firm. It was found by one of the salesmen of a Chicago fancy-goods house, and was read aloud to his associates. It ran: "I am a little girl only eight years old. My name is Cora Norwood. I live in Bucksport, Me. I knit these gloves for eight cents a pair. I wish the gentleman who buys them would send me a wax doll for a Christmas present, as I have none and want one very bad." The clerks immediately purchased a splendid wax doll and forwarded it to her by the United States Express.

POETRY.

BEYOND THE CLOUDS.

[SELECTED.]

Shall I despond because my feeble sight
Falls for a while to see Heaven's blessed ray,
And, like a timid child that fears the night,
Shrink from the darkness that besets my way?
No! rather let my steadfast soul press on
Life's sombre path with more resolved endeavor;
Faith whispers me, "The gloom will soon be gone;
Beyond the clouds the sun is shining ever."

Shall I repine because my pathway lies
Of times low down 'midst gross material things,
Where murky vapours thickly round me rise,
And giant Care his hated shadow flings?
These may awhile obscure the light of Heaven,
And seem from brighter scenes my soul to sever;
Still rest I in the sweet assurance given,
"Beyond the clouds the sun is shining ever."

Not all the storms that rock this changeful life
Can quench the Heaven's eternal light one ray;
Above the region of our cares and strife
Shines, in unclouded beauty, endless day.
'Midst sharpest troubles this shall me console,
And lose its hold upon my spirit never:
The thought that with Hope's rainbow spans my soul—
"Beyond the clouds the sun is shining ever."

MANCHESTER CONFERENCE ADDRESS.—John Rider, 44, Embden Street, Manchester.
P. O. Orders should be made payable at Newcastle Street Post Office.

DIED.

LUCAS.—At Birmingham, February 6th, 1880, of whooping cough and bronchitis, Mary M. Lucas, aged 10 months and 23 days.—Utah papers please copy.

BALL.—In London, March 5th, of bronchitis, Albert Victor, son of Samuel F. and Margaret Ball, aged 1 year, 3 weeks and 3 days.

BOWLER.—At Long Whetton, March 8th, 1880, of a paralytic stroke, Elizabeth Bowler, aged 79 years.—Utah papers please copy.

FYFE.—At Salt Lake City, February 24th, 1880, from the effects of injuries received on the Utah Central Railroad, February 21st, John, son of John F. and Janet K. Fyfe, aged 20 years and 9 months.—"Ogden Junction."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 14, Vol. XLIII.

Monday, April 5, 1880.

Price One Penny.

THE YEAR OF JUBILEE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

A CONDENSED HISTORICAL SKETCH.

In the year 1819, in the vicinity of Manchester, Ontario County, New York, U.S.A., the silent gloom of centuries was broken. At that time and place Joseph Smith, a youth of fifteen summers, bowed before the throne of Omnipotence and appealed, in suppliant tones, for an outpouring of divine wisdom. His faith prevailed, resulting in his being enveloped in the glory of God and holding converse with the Father and Son, who instructed him to keep himself aloof from the jangling sects of self-styled Christendom.

About four years subsequent to that glorious initiatory event, on the 21st of September, 1823, he was the blessed recipient of a visit and instructions from a Holy Angel, one of the prophets, named Moroni, that lived among the ancient races of the great western continent. From this divinely commissioned being he eventually received the history of the peoples who lived in ancient times

upon that land, engraved on plates, and which, by the matchless power of the Most High, he translated; hence the appearance of the first edition of the Book of Mormon, in the early part of 1830.

On the 15th of May, 1839, Joseph Smith and Oliver Cowdery received, under the hands of John the Baptist, the Aaronic Priesthood, which holds the keys of the ministering of angels and of repentance and the baptism of water for the remission of sins. Agreeable with this authority they immersed each other in the liquid grave, their obedience being answered on their heads by an outpouring upon them of the Holy Spirit, enabling them to prophesy like unto the holy men of olden times.

A few months later they received, at the hands of Peter, James and John, the apostleship, giving them power to confirm believers who had been baptized, by the laying on of hands for the bestowal of the Holy

Ghost. They testified of these things, a few believed their words and were baptized. Thus were the initiatory steps for the establishment of the Church of Christ, in completeness of power, gifts and ordinances, perfected.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830, at Fayette, Seneca County, State of New York. Tomorrow will be the fiftieth anniversary of that most important event. It is the Jubilee of the Church of Christ, and, doubtless, the heart of every faithful member of that divinely appointed organization will swell with gratitude to the Almighty for the remarkable exhibitions of His power in guiding the good ship Zion safely through many boisterous storms, keeping her from foundering in the tempestuous waters of persecution and general adversity. Her ensign, with God and Truth inscribed on its graceful folds, still floats at the mast head, with no prospect of her officers and crew striking colors. Those on board have no fear of the comely vessel eventually reaching the final haven of safety, for "Father's at the helm."

The history of the Church in this dispensation has been most thrillingly eventful. From the time of its establishment the work spread abroad, the faithful elders going forth, like the ancient disciples, proclaiming the Gospel, raising up and organizing branches. The gifts and power of God were manifested, the word being confirmed by signs following the believers.

In 1831, by revelation through Joseph the Seer, the Saints were directed to gather to the State of Ohio, the town of Kirtland being the headquarters of the Church. In the summer of the same year Joseph the Prophet and a number of other elders, by divine command, visited Jackson County, Missouri, which was designated, by God, as the place where the city, New Jerusalem, should be built. The precise spot where a Temple should be reared in this generation, and the glory of God be manifested upon it in the form of a pillar of cloud by day and of fire by night, and that should be visited by the Redeemer, was pointed out by the

finger of revelation. The site was dedicated and a corner stone of the building laid.

On April 3rd, 1836, in the Temple erected at Kirtland, the Prophet Joseph and Oliver Cowdery were blessed with a glorious vision of the Savior, whose appearance they described. He signified His acceptance of the House that had been erected to His name, promising many glorious blessings upon His people, on condition that the Holy Temple be kept free from the presence of pollution. They were also visited by Moses, who committed to them the keys of the gathering of Israel and the bringing of the Ten Tribes from the north country. Elias also appeared and bestowed upon them the dispensation of the Gospel of Abraham; and lastly there appeared Elijah the Prophet, who, in fulfillment of the prediction of Malachi, conferred upon them the keys to turn the hearts of the children to the fathers, etc., informing them that the great and dreadful day of the Lord was near. An account of this ministration will be found in section 110 of the new edition of the Book of Doctrine and Covenants.

To follow the Saints through the terrible storms of persecution, to which they were subjected, would take more space than we can at present command. Wherever they established themselves they were beset on every side by mobs, who burned or despoiled their homes, in many cases murdered them in cold blood, and committed upon helpless women revolting crimes against chastity. This was particularly the case in Missouri, in which State they subsequently settled, and where they were driven from county to county, and abused with such merciless cruelty, that nothing short of the power of God saved them from annihilation as an organized body. In fact the Governor of the State, a wretched person named Boggs, issued an order for the extermination of the Saints, and several thousand volunteers were raised and sent to execute his execrable decree. Joseph and numbers of the leading elders were thrown into prison, where they were offered for food the flesh of their brethren who

had been murdered by the mobs. A council of the volunteer militia mobocrats was held in relation to the disposal of Joseph and his brethren. Seventeen sectarian priests, who took part in the murderous work, were urgent in their demands that they be shot. The commission of this cold blooded deed was prevented by General Doniphan threatening to withdraw his regiment and free himself from such devilish doings.

A few years ago General Doniphan paid a visit to Salt Lake City, and was greatly pleased at the manifestations of esteem and gratitude, on the part of the Saints, towards him, for having defended the beloved leaders of the Church at a moment of extreme peril.

Being driven by ruthless, relentless persecution, having been expelled from their homes and last refuge in Missouri, the Saints wended their weary steps to Illinois. Hundreds of them perished during the winter from hunger, cold and general exposure. They built the beautiful city of Nauvoo, in Hancock County, Illinois, on the banks of the Mississippi, where they also erected a beautiful Temple. They flourished for a time, their numbers being greatly swelled by inflowing emigration from different parts of the Union and from Great Britain.

Again the fierce winds of persecution began to howl, as if the infernal regions had let loose their imps and commissioned them to take possession of the enemies of the people of God. On the 27th of June, 1844, while in jail, in the town of Carthage, and under the protective pledge of the Governor of the State, Joseph Smith the prophet and his brother Hyrum were cruelly murdered by a furious mob of religious fanatics. President John Taylor, who was in the jail at the time, was supposed to have been mortally wounded, receiving four of the bullets of the red-handed assassins in his body. He survived however, and, as the chief authority of the Church, his voice is still heard in the cause of God and truth. The late President Willard Richards, who was also in the jail at the time, escaped uninjured.

It was fondly hoped that, by the death of the great prophet, the work he had been commissioned to establish would go out of existence. But it had been revealed that the enemies of theocracy would not succeed in banishing the priesthood from the earth in this latter-day dispensation. It was destined to remain for ever. Truth is imperishable; but its enemies redoubled their efforts, thinking they could complete a work of demolition they imagined they had begun. But though, by the machinations of the wicked and the operations of fiendish hate, good and great men may be swept from the earth, the principles they advance remain behind. Men are subject to removal from this sphere, but truth, eternal truth, is not susceptible to obliteration. "Truth crushed to earth will rise again." Joseph was martyred, another great man had been prepared to take up the link of the chain, which the wicked fondly hoped had been snapped never more to be welded. The Twelve Apostles were, at the demise of the prophet, the highest authority of the Church. Brigham Young was at that time the President of that Quorum, and was therefore chief among the leaders of Israel. Subsequently, at a council of the Apostles, held at Winter Quarters, Dec. 5th, 1847, the First Presidency of the Church was organized, by the selection of Brigham Young for President, with H. C. Kimball and Willard Richards for his Counselors. This was endorsed by a conference held in the same locality nineteen days afterwards, and at the General Conference in Salt Lake City, in October, 1848.

Mob violence did not cease with the martyrdom of Joseph and Hyrum. The dogs of war continued to be let loose upon the hapless Saints until, finally, they had to enter into a compulsory agreement, or written compact, to leave the State of Illinois and betake themselves to the western wilds of America, where it was fondly hoped they would inevitably perish.

This compulsory exodus commenced under the leadership of President Young and his brethren, in the depth of the winter of 1846, when the friend-

less wanderers passed through hardships and sufferings, in the midst of ice, snow-drifts and a temperature frequently twenty degrees below zero, over which we would fain draw the curtain of obscurity. But the present rising and future generations should know of the privations, toils and perplexities through which those who composed the Church in its earlier stages were compelled to pass. While encamped on the western bank of the Missouri River, the General Government sent an agent, calling for 500 of the ablest men to aid the United States in a war against Mexico. These were furnished, showing that accusations of disloyalty, made against the Saints, were unfounded. This call greatly crippled the movements of the oppressed people, but they chose the part of meek submission to the authority of a government to which they certainly owed but little allegiance, seeing it had failed to afford them that protection of life, liberty and property, of which they should have been assured.

To add to the distress of the camp, at this juncture, they learned that the sick and infirm who were left behind in Nauvoo, from inability to move with the main body, had been actually driven out of the city at the mouth of the musket and cannon, by the brutal, inhuman mob.

On the 24th of July, 1847, the Pioneer company of the Saints entered the valley of Salt Lake. Successive companies followed, and the cultivation of the soil proceeded. Until the harvest of 1848, many suffered from hunger, living upon small roots which are indigenous to the country, and which they dug up. Raw-hide was also eaten by some, to appease the cravings of nature for nutriment.

An application was made to the General Government for admission into the union of States, a provisional State government having been, in the meantime, formed and a constitution prepared. The request was refused, and a territorial government was foisted upon the people. This species of rule is an anomaly in a republic. The Governor, who is appointed at Washington, has the absolute veto

power over the will of the people, as expressed through their chosen legislative representatives. The Judges of the courts having civil and criminal jurisdiction are also appointed by the President of the United States, without the people having any choice in the matter.

Many of the officers thus selected have acted with a high and oppressive hand, some having been most abominably corrupt specimens of the *genus homo*, not only disgraceful to their country, but to common humanity. Others have acted with honor and fairness, and have been consequently respected and esteemed. Through the machinations and misrepresentations of Federal officials of the baser sort, who acted in the interest of unscrupulous men who desired to become rich from war contracts, an army was sent to Utah in 1857. The ostensible purpose of this movement was to bring the supposedly rebellious Saints into subjection, or exterminate them. President Buchanan, then Chief Magistrate of the United States, showed a wisdom in connection with this matter only equalled by that displayed by the lad who secured the stable door after the horse had been stolen. After this warlike expedition had been equipped and forwarded, at an expense of several million dollars, a commission was sent to inquire into the charges that had been preferred against the "Mormons." The accusations were discovered to be foundationless, letting the bottom out of the whole movement. When the commission reported the result of their investigation, Mr. Buchanan, very magnanimously, proclaimed an amnesty, forgiving the "Mormons" for all the offences they had never committed—a piece of superfluous absurdity on the part of his executive eminence. Of course in this, as in every other deliverance and vindication, the Saints recognized the hand of a just God.

On the 12th of July, 1843, Joseph the Seer received a revelation on marriage, explaining the eternal character of that ordinance and its obligations, when the ceremony receives the sanction and endorsement of the authority of God on the earth. It

also explained the righteousness, under proper conditions and restrictions, of one man entering into that sacred contract with more than one woman. This doctrine was first publicly preached and announced as a tenet of the Church in 1852. In 1862 a law was passed by the Congress of the United States, making the act of marrying more than one woman a penal offence. This law has remained, in a general sense, practically inoperative. Notwithstanding that it should be clearly declared void, because of its being unconstitutional, wherein it is subversive of the guaranteed religious rights of the people against whom it was directed. However, the Supreme Court capped the unconstitutional act of Congress on Jan. 6th, 1879, seventeen years after its passage. They then rendered a decision in the People, etc., *vs.* George Reynolds, trial for polygamy—which was put forward as a test case—asserting that Congress had a right to enact the law now referred to. The defendant now lingers in the penitentiary in consequence of this unjust and anti-republican decree.

Among the notable and pleasing features connected with the sacred and holy institution of the Patriarchal Order of Marriage, is the alacrity with which it has been defended by the Sisters (God bless them) of the Church, whenever this tenet of the faith of the Saints has been assailed. The pretension on the part of those who advocate repressive legal enactments against this doctrine, that it is not a portion of religion, is supremely absurd. If a person or party outside of the religionist himself is to be the determining judge as to what shall be his rule of religious faith and practice, liberty of conscience would not even have a theoretical, to say nothing of a practical existence.

A crusade against the marital institutions of the Saints brought the ladies to the front on Nov. 16th, 1878, when they held an immense mass meeting, the Salt Lake Theatre, a large building, in which it convened, being filled from pit to dome with the fair sex, who protested with force and eloquence against interference with their religion, endeared to them

by the holiest obligations and ties. This demonstration was followed by others in all the more important points in Utah and adjoining Territories settled by the Saints, until the voices of the Sisters sounded in one harmonious and pointed appeal for the preservation of that freedom of conscience dear to every properly constituted man and woman.

The late James B. McKean was one of the most bitter and relentless Federal officials that ever disgraced the judgment seat. Because of his fanatical opposition to the Saints he was known as the "Mission Jurist." He appeared to be imbued with the vain ambition that it was his peculiar business to use the machinery of the courts to demolish the whole fabric of "Mormonism." In conducting this religious crusade, he even ignored the anti-polygamy law passed by Congress, as it did not suit his purpose, and prosecuted cases of that description under a Territorial statute that had no bearing or intent in that direction. He tumbled judicial summersaults that have no parallel, setting aside laws, and twisting and misapplying others, as appeared best to suit his purpose.

He sought the destruction of the leaders of the Church. Presidents Young and Wells and others were arrested on trumped-up charges; false witnesses were employed and juries packed for the purpose of insuring conviction. The clouds seemed to gather over the Saints with threatening significance, but the darkest hour is just before daybreak. A civil case had been, in the meantime, carried to the Supreme Court of the United States, when a decision was given, rendering McKean's packed jury system void, and the brethren were set at liberty. There was great rejoicing in Israel on that day, and thousands of grateful hearts acknowledged the hand of the Most High in the bringing about of this signal deliverance.

Some idea of the fanatical character of this person's judicial career may be formed from the unblushing effrontery with which he announced his crusade. In one of the charges fabricated against President Young, this unjust jurist said: "The case at bar is not

the People of the United States, etc., *vs.* Brigham Young, its other and proper name being the People, etc., *vs.* Polygamic Theocracy."

It was during McKean's tenure of office that the abominable institution of modern Christendom, known as the Social Evil was suffered to raise its hideous head in Salt Lake City. Previous to his advent the pronounced nature of the sentiment of the Saints, who composed the overwhelming majority of the population, had been sufficient to prevent the establishment of this corroding vice. So strong had been the popular feeling in opposition to this corrupting rottenness that when attempts had been made by vile persons to inaugurate dens of ill-fame and the courts, presided over by Federal officials, failed to do their duty by administering the laws for their extinguishment, the people asserted their majesty by abating them as nuisances.

An increase of non-"Mormon" population made a demand for those sources of pollution. Under the McKean *regime* when the local officers arrested persons engaged in the disgusting traffic, the Federal courts discharged them, as many as thirteen having been released from custody at one time. In these particular high-handed proceedings, which occurred in McKean's judicial district, that official kept in the background, preferring to do that kind of questionable work, opposed to the interests of chastity and morality, by putting forward a contemptible judicial tool by the name of C. M. Hawley, a Federal Associate Justice, who belonged to another district.

Public sentiment—we mean "Mormon" sentiment—becoming thoroughly incensed and aroused at the fostering care exercised toward an evil that endangered the purity of morals which is so marked a characteristic of the Saints, demanded that the local authorities—who were "Mormons"—take more bold and decisive steps in regard to it. A writ was, in consequence, issued by a Justice of the Peace for the abatement of certain houses of ill-fame. The writ was executed, by "Mormon" officers, who demolished all the goods and chattels found on

the objectionable premises, used for immoral purposes. The magistrate who issued the writ and the officers who executed it were condemned by the Federal officials and other non-"Mormon" "regenerators" generally as so many barbarians, for having destroyed their pet institutions and legal proceedings were instituted against them. Thus, by the fostering hand of government officials and their supporters has impurity been cultivated and encouraged. The same process was adopted in relation to the traffic in intoxicating liquors, to which the sentiment of the Saints has also been opposed. For whatever evils of this character exist in Salt Lake City, we are vastly indebted to the encouragement and countenance that have been given them by non-"Mormon" sources, official and otherwise.

The official career of James B. McKean commenced, in Utah, in July, 1870, and terminated in March, 1876, when he was removed from office by President Grant, for having unjustly thrown President Young into prison, this act being characterized as a manifestation of "fanaticism on the bench." His earthly course terminated on the 5th of January, 1879, one day before the decision of the Supreme Court, validating the anti-polygamy law of 1862, was rendered. He passed away after having been clipped of influence, power and position.

During the last eight or ten years, the efforts made in Congress to pass restrictive legislation, to deprive the Saints of their liberties and privileges, have been almost incessant. Under the blessing of our Heavenly Father, our worthy Delegate to Washington, Elder George Q. Cannon, has been successful thus far, in a wonderful degree, of either preventing the passage of such obnoxious measures, or at least extracting their fangs, thus rendering them comparatively harmless on becoming law.

Mammoth volumes might be filled with narratives of the trials, vicissitudes, travels, hardships, afflictions and persecutions to which the Church of Christ has been subjected in this dispensation; therefore we can scarce do more than allude to but a few of

the more conspicuous events in this brief article. We might speak of the difficulties they have had to cope with in their present beautiful location in the formerly barren but now smiling and fruitful valleys of North-western America. How their crops have, in past years, been destroyed by hordes of grasshoppers and crickets, yet they have plodded on their way, rejoicing and trusting in the God of Heaven, who, although He has seen fit to try and prove them, has never deserted them in the hour of need.

In the midst of formidable physical difficulties and opposition, often involving mental perplexity and distress, the calls of duty have been responded to. The Gospel of divine authority, faith, repentance, baptism for the remission of sins, the laying on of hands for the bestowal of the Holy Ghost, and the gathering together, from the four quarters of the globe, of the elect of God, having been revealed, this latter-day message had to be carried to the nations. In pursuance of this duty the Church, through its authorized priesthood, has sent hundreds—we might safely say thousands—of messengers, carrying glad tidings of great joy to the people. Their feet have been beautiful upon the mountains, for their paths are the ways of peace and salvation.

These heralds of life have sounded the Gospel trumpet, and returned to their mountain homes with a multiplicity of sheaves. The fruition of their labors has been seen in the hundreds of ships that have floated across the broad ocean from east to west, carrying precious cargoes of the souls converted to the true faith of the ancient Gospel. It is a notable fact that not one of those vessels has been wrecked while engaged in this important mission, having been protected by the outstretched arm of Jehovah.

Before the advent of western railroads on the American Continent, the pilgrim Saints with faces turned toward the fastnesses of the Rocky Mountains, had to traverse, mostly afoot, the broad and almost trackless prairies, over mountains, and across rivers and valleys, their baggage and the more

feeble of the people being conveyed by wagons hauled by oxen. In 1866, the Saints in Utah, inspired with deep solicitude for the pilgrims on their weary way, with a largeness of heart and generosity that has seldom been equalled, forwarded, to the frontiers, 500 wagons, with a sufficient number of cattle and men to transport them eleven hundred miles—from the Missouri River to Salt Lake City.

In the early years of the Church the Perpetual Emigrating Fund was established, by means of which many poor Saints, who were struggling in these old countries with gaunt poverty, have been forwarded to the gathering place, and are now in a condition of comparative competency. Many efforts have been advanced to stay the progress of this most magnanimous and beneficent work, but have proved of no avail, God and a handful of Saints being equal to any apparent odds pitted against them. The last and not the least conspicuous among those pusillanimous endeavors was made no longer since than August, 1879, by the Cabinet of the United States. One of the members of that administrative body, Secretary Evarts, issued a circular to the foreign representatives of the government abroad, the apparent purport of which was to enlist the aid of England, Germany, Norway, Sweden and Denmark, to prevent or hinder "Mormon" emigrants leaving those countries for Utah. Instead of this absurd document having the desired effect it brought ridicule, not to say contempt, from a variety of influential quarters, upon the head of its author.

There is a branch of the work pertaining to this last dispensation that we cannot afford to let pass over unnoticed. On page 122 of the last edition of the Book of Mormon is a prediction of the prophet Nephi, to the effect that the remnants left of the descendants of the ancient inhabitants would, in the Lord's due time, receive the record of their fathers and obey the same Gospel that existed among them. The fulfillment of this prophecy began in the summer of 1874, hundreds of aborigines being baptized at different times, until several thousands

[CONTINUED ON PAGE 217.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 5, 1880.

THE JUBILEE.

TO-MORROW, April 6th, 1880, is the Fiftieth Anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. For this reason the greater portion of the space of this issue is occupied with a historical sketch of some of the more important scenes and vicissitudes through which the Church has passed during the first half century of its existence. From it some conception can be formed of the progress the work has made since it was inaugurated.

It is profitable to recount the scenes and circumstances of the past. The remarkable events connected with the rise and progress of the work of God in this age, will be a theme that will be dwelt upon with interested wonderment by future generations, and the names of those noble men and women who, amid trials and difficulty, have stood in the front ranks of the defenders of truth, will be held in enduring reverential respect.

The mind, on the occasion of an anniversary of this description, not only glances retrospectively, but anticipation also "forward points the view." The mental vision naturally seeks to grasp the probabilities and certainties of the future, that the yet unwritten pages of coming history may be measurably comprehended. But so great is the field for reflection as to the events and gigantic revolutions of the ensuing fifty years, that the mind instinctively retires from its magnitude. By studying that portion of the history of the future that God has, in his mercy, revealed through his prophets, we can, however, by the aid of the Holy Spirit, partly understand some of the important occurrences that are nearing a consummation. But want of space will not permit us, in this writing, to dwell at any length on that branch of the subject.

Israel still remembers that the Lord liveth that delivered their fathers from Egyptian bondage. So do the Saints know that the same God is gathering the faithful from all nations, in this greatest of all dispensations.

The people of God should, on this great anniversary, the Jubilee of the Church of Christ, be filled with affection for each other. Without it they cannot be acceptable to the Most High. This condition is induced by every man preferring his brother to himself. Every species of hardness of heart one toward another should vanish, that peace and union may everywhere prevail, and every Saint joyfully "sing the song of Jubilee."

CONDENSED HISTORICAL SKETCH (CONTINUED).

have come forward and received the ordinances of the Gospel. They were moved upon to step forward in this direction by a superior and irresistible influence, which came from God. This movement is so wonderful as to be phenomenal.

During the present year (1880) the door of the Gospel has been opened effectually in Old Mexico. This has been done under the personal direction of Elder Moses Thatcher, the youngest member of the Quorum of the Apostles, who was selected, at the General Conference, on April 7th, 1879, to fill the vacancy created by the death of Elder Orson Hyde, which occurred at Springtown, Sanpete County, Utah, Nov. 28th, 1878. In the effectual opening of the Mexican Mission Elder Thatcher has been aided by Elders J. Z. Stewart and M. G. Trejo. By information from private sources we learn that, in addition to a branch having been organized in the City of Mexico, the prospects for the further spread of the Gospel in the regions round about are bright, and the power of God is being manifested in a marvellous degree among the people. A large proportion of the population is of the blood of Israel, the children of promise.

In the early rise of the Church, perhaps more especially in the first colonization of Utah, the attention of the people having to be turned to the more physical exercise of controlling and subjugating the elements of nature, to wrest from their crude condition a temporal subsistence, the culture produced by the developments of education was more or less impeded. As the means of livelihood became more easy of attainment, however, the half-smothered desire for the cultivation of the higher nature of humanity asserted itself, with irresistible force. This yearning of the soul for the outlets of progress burst forth in streams and tributaries of educational developments. These have taken the form of a constantly increasing number and excellency of Common or District Schools; a system of Sunday Schools, which, in our estimation,

has no equal in efficiency and general effectiveness in the world; in Mutual Improvement Associations for the young of both sexes; in Ladies' Benevolent or Relief Societies. All these are in addition and among the helps, or aids to the regular organizations of the priesthood. And still the work goes on and will increase and grow, until Zion shall shine forth as the sun. The growth may be slow, but the progress is steady and sure, enabling the faithful to catch sight of a hopeful gleam of the ultimate goal that is aimed to be reached.

When the Saints went to the Rocky Mountain Valleys the country presented a condition of frowning sterility. By the magic hand of industry, under the blessing of the God of Israel, the scene has been transformed into a picture of smiling fruitfulness. Besides the beautiful City of Salt Lake—the admiration of passing tourists who flock there in hundreds in the summer months—there are nearly two hundred and fifty other cities and settlements extending along a distance, north and south, of nearly nine hundred and fifty miles. Some of the villages are in infancy, being of very recent birth, for the borders of Zion are extending on every hand. Utah proper became, years ago, too small for so enterprising a community as the Saints; and now their population has run over her borders and flowed into Idaho, Nevada, Wyoming, Colorado, Arizona and New Mexico. Still their numbers swell; still the kingdom rolls, and will continue to revolve, until its high destiny is filled. It will never stop until the ultimatum is reached, and the power and dominion of this work extends over the whole earth.

A Temple is finished and in use, at St. George, for sacred purposes. Another is in course of erection in Salt Lake City, one more is rapidly advancing in Logan and still another is progressing at Manti. Thus are the Saints manifesting their solicitude for the welfare of the fathers who have gone before, by preparing places wherein they can officiate for them

"that they may be judged according to men in the flesh, and live according to God in the Spirit."

For many years it was supposed by the world, who are ignorant of the nature and genius of this work, that it would collapse with the demise of President Brigham Young, who for over thirty-three years was the leading spirit among its earthly representatives. Perhaps the wish was father to the thought. President Young was a truly great man. Sustained by the power and blessing of the Almighty and seconded by the influence of a great and devoted community, he proved to be one of the most powerful leaders and organizers that ever appeared among men. Yet the work of God was not the possession of Joseph Smith, and therefore it remained after he left this sphere to continue his noble mission in another; neither was the work the property of Brigham Young. It is God's work, and it is He who sustains it.

President Young departed this life on the 29th of August, 1877. A great spirit went to rest for a season. The work of God remains. Others were left who are filled with deep integrity to truth. The conduct of affairs fell, as at the demise of Joseph, upon the shoulders of the Twelve Apostles. They form the Chief Authority and Council of the Church, with President John Taylor—a sterling, unflinching champion of truth, who stood by Joseph in life and in death—at the head. At this date the Council of the Twelve stands as follows: John Taylor, President; Wilford Woodruff,

Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith, Albert Carrington and Moses Thatcher.

John W. Young and Daniel H. Wells are Counselors to the Quorum of the Twelve.

Under the direction of these leaders, guided by the inspiration of the Almighty, the work grows apace. Souls are being added to the fold abroad; the honest are being gathered out in time to escape impending judgments upon the nations; the body of the Saints reside in a desirable country, where towering mountains lift their jagged heads to heaven, and rushing streams dash and gurgle over rocky beds, and flow upon the valleys to moisten the soil. The musical voices of hordes of innocent children are heard on the hills and in the dales. The earth yields of her strength for the sustenance of the Saints, and the efforts of their enemies are rendered powerless by the vigilant watchfulness of God and His servants. Offences and annoyances exist and arise, but when weighed in the balance they are insignificant compared with the copiousness of the temporal and spiritual blessings enjoyed at the expiration of the first half century of the existence on the earth of the Church of Christ, in the Latter-day dispensation. The Saints can fervently thank God for the past manifestations of His goodness to His people, and look confidently to Him for a continued outpouring of mercy upon them in the glowing future.

MINUTES OF A CONFERENCE,

HELD AT HOCKLEY CHAPEL, HUNTER'S VALE, BIRMINGHAM, ON SUNDAY,
MARCH 21ST, 1880.

Elders from Utah present—Wm. Budge, President of the European Mission; John Nicholson, from the MILLENNIAL STAR Office; E. M. Curtis, President of, and Elders W. W. Turner, John Alexander and W. W. Jackson, traveling elders in Birmingham Conference.

10.30 a.m.
Singing. Prayer by Elder Alexander.

The different branches were reported as follows: Elder Jackson, the Wolverhampton; Elder Price, Dudley; Elder Alexander, Hereford (district); Elder Crowton, Maxstoke;

Elder Turner, Northhampton, Stanwick and Leamington; Elder Cutler, Halesowen, and Elder Spokes, Birmingham. The reports of these brethren showed that the Conference was in a good condition.

President Curtis read the statistical and financial reports, which were unanimously adopted.

President Budge addressed the conference on the duties of the Saints. He expressed pleasure at the favorable character of the reports, and commended the labors of the brethren, in preaching the Gospel and distributing tracts, in which latter department the sisters, in some places, were also rendering efficient service.

Singing. Prayer by Elder E. M. Curtis.

2.30.

The choir sang. Prayer by Elder W. W. Jackson.

The Sacrament was administered by Elders E. Holder and R. Crowton.

Elder Jackson briefly addressed the meeting. He contrasted the religion of the Saints with those systems professed by modern Christendom. In the Gospel revealed to Joseph Smith was embodied those principles that were powerful to save and exalt the human family from their fallen condition, whereas the religion of the world embodied the commandments of men, and not the pure doctrines of Jesus Christ, and therefore powerless in its effects in the redemption of the human family. The declaration made by the elders of Israel that God had sent an angel to visit man upon the earth and restore the Gospel, was repudiated by the world, but the position was fully sustained by the Scriptures. Religious sentiment did not partake of the elements of eternal

life unless accompanied by the Spirit of God, and a religion which did not bestow upon the believer a testimony of its divinity was unprofitable to the people.

Elder Nicholson spoke upon the setting up of the true Church of Christ in the latter days through the restoration of the fullness of the Gospel. He also spoke of the reasons for the Saints gathering, and the benefits derived by them in obeying the command of God directing them to do so.

Singing. Prayer by Elder W. W. Turner.

6.30 p.m.

Singing. Prayer by Elder Alexander.

President Curtis bore testimony to the divinity of the Gospel as revealed to the Prophet Joseph Smith. He was glad to be associated with the people of God.

Elder Turner next addressed the meeting. He exhorted the Saints to be controlled in all their actions by the Spirit of God, as was their privilege. This Spirit led men into all truth. The prophets and ancient servants of God wrote and spoke as they were moved upon by its power.

President Budge delivered a discourse on the first principles of the Gospel, showing the necessity of compliance with the requirements thereof. He also dwelt upon the necessity of divine authority to qualify men to be servants of God, and explained the doctrine concerning the extension of the benefits of the Gospel to the dead, in the spirit world, who passed off this stage of action in ignorance of it.

The choir sang an anthem. Prayer by Elder W. W. Jackson.

EDWIN HOLDER, Clerk.

THE INNER MONITOR.—Children should learn to know that there is in the heart of every one of us something which tells when we have done right or wrong—something which makes the color come into our cheeks when we have said what is not true, something we must treat with honor and respect both in ourselves and others. What is it? There are many names by which it is called, but there is one name which we speak of almost in a whisper, because we do not like to think or speak of it as if it were a common thing. It is the "voice of God," the invisible Power all around, which also is within us—the "Breath" or the "Spirit of God," which we cannot see any more than we can see our own breath or spirit; and because it is so good we call it the "Holy Spirit of God." And from this "Breath," or "Spirit of God," comes all the good, not only in ourselves, but in other people.

CORRESPONDENCE.

THE WORK IN LIVERPOOL
CONFERENCE.

March 29th, 1880.

President Wm. Budge.

Dear Brother,—On Saturday, the 13th inst., Elder W. H. Haigh and myself went to Lymm, where another young man was baptized that evening by Brother Drinkwater. On Sunday, the 14th, two meetings were held, one in the open-air and one in a private house, which was filled to excess by a very earnest and attentive congregation. Quite a number of strangers attended our out-door service and the good spirit prompted our testimony to the people. After the evening meeting was closed two more names were given in for baptism, to take place on Monday evening. There are now about twenty members in that little town and a branch of the Church will be organized there shortly, if matters continue favorable.

During the week I visited the Rawtenstall District and held meeting with the Saints, who are rejoicing in the good work and trying to live the religion of Jesus Christ. After a call at Preston I made my way to Barrow-in-Furness, where I met my successor in office, Elder Geo. Crane. We held two very good meetings there with the Saints and some strangers. Several of the latter are quite favorable to our principles. During our stay at Barrow we were kindly entertained and lodged by Mr. and Mrs. Holliday, who are investigating our works, and I may say, believing the Gospel.

We paid a visit to Askam and found the leaven of the Gospel still working among our friends there. Also at Ulverstone, Lancaster and Skerton. We were kindly received by Brother L. J. Nuttall's relatives, with whom we conversed freely upon the Gospel and left with them several of our books and tracts. Elders Crane and myself were impressed that a good work can be done in that vicinity. Two meetings were held yesterday in Miners Hall, Wigan, which was pretty well filled with strangers and the Saints of Wigan and Upholland

branches. The district was represented by elders R. F. Gould and J. W. Vickers as in a prosperous condition. An excellent spirit was enjoyed throughout the day. Discourses were delivered by Elders Geo. Crane and J. L. Bunting upon prominent principles of our faith. Seven persons were confirmed, by the laying on of hands, who had been baptized during the previous week, by Elders Gould and Reed. The latter is now president of the Wigan branch. Two of the seven were re-baptisms. As we could not have the use of the Hall in the evening, meetings were held in two other rooms, which were well filled and some more will be added to the Wigan Branch in a few days.

This evening we have an appointment to preach in the open-air at Lamberhead Green; to-morrow evening at the old room, Upholland, and at Digmere on Wednesday.

I have taken great pleasure in introducing my successor, Elder George Crane, feeling assured the good work will continue to prosper under his direction, with the co-operation of the brethren in the ministry and the local priesthood.

Your Brother in the Gospel,

J. L. BUNTING.

REPORT FROM DUNDEE.

Dundee, Scotland,

March 24th, 1880.

President Wm. Budge.

Dear Brother,—The work of the Lord is progressing in this part of his vineyard. A few are being added to our numbers, and the elders in this conference are earnestly engaged in preaching the Gospel, creating quite a spirit of inquiry in some places.

I have just returned from a ten days' visit to Fifeshire, where Elder William Robertson and I held meetings nearly every night, some of which were well attended by Saints and strangers, the latter paying good attention. The diligent labors of Elder Robertson in that district is awakening many of the Saints to a newness of life. Heretofore they ap-

peared to be but dead branches. A good spirit prevails and many are taking hold of the work with renewed diligence. Some are preparing to emigrate this season.

You have heard from Elder A. M. Buchanan, in Aberdeen, how the work is progressing in that region. Later news from there informs me that some more have given in their names for baptism. Elder Buchanan is faithful and unceasing in his labors.

In this city, where we have been, during the past winter, holding meetings nearly every night of the week, both in public halls and private houses, I find the old spirit of persecution is not dead. One young lady, lately baptized, was at service in a large temperance hotel, and the fact of her joining the Church becoming known to her mistress, the latter got very angry and ordered the sister to quit associating with the Saints or leave her house. A young man, who was baptized at the same time, and is a clerk in one of the railroad stations here, was served in the same manner by his overseer. But he laid his case before the superintendent, and was not only permitted to retain his situation, but informed that he might have another if he chose, and his former enemy is now one of his best friends.

We are endeavoring to carry out the instructions given in the Star, with regard to the circulation of the written word, and have organized societies for this purpose, where practicable. The 5,000 tracts received during the winter are nearly all out. The way in which many of the brethren and sisters have taken hold of this matter is praiseworthy.

I may here mention a case of healing that came under our observation. Elder David Buist, President of the Arbroath Branch, was taken down with a paralytic stroke, the left side of his body being almost entirely powerless. His speech was also much affected. He sent for me and, on arriving at his bed side, we attended to the ordinance of anointing with oil and laying on of hands; after which the blood began to circulate in the affected parts of his body. Soon he received power and was shortly at his work again. This was done in the

presence of his wife, who is not a member of our Church, but her kindness to the elders is proverbial.

Your Brother in the Gospel,

ANDREW FERGUSON.

MISSIONARIES IN ICELAND.

Reykjavik, Iceland,

March 18th, 1880.

President Wm. Budge.

Dear Brother,—This is the first chance I have had to write you since we came to our destination. It is the same here as we experienced in Canada: the people are blinded by priestcraft. We have traveled here in a great many places and have had opportunities to testify of the restoration of the Gospel to the people. The seed we have sown has not always fallen on good ground. But we have to exercise faith and leave the results with him whose servants we are. We will strive to do the best we can to convince men and women. We have found a few people here in this town that are willing to examine our doctrine, and I hope they will come to the knowledge of the truth. I expect the Lord will bless us and enable us to raise up a little branch here after a while. The magistrate and priests make great opposition against us. They have forbidden the people to lend us their houses to preach in. We have had five meetings altogether. There is great intolerance here. The priest has been around to try to convert the people again, but has had very little success in his endeavors. The people have asked him to speak to us but he will not do so. It is difficult for us to get at the people, to warn them, but it is the Lord's work and he will bring it about. We have had the best of health and the Lord has been truly kind to us. We feel glad and happy to labor in his vineyard. The spirit of our mission rests upon us, and we talk by its influence.

Elder Johnsen joins with me in love to yourself and all the brethren.

Your Brother in the Gospel,

JOHN EYVINDSON.

Care of—

Mr. John Gudnason,

Reykjavik, Iceland.